

BX
\$149
C5
P46
1978

THE EUCHARIST

MICHAEL PERHAM

ALCUIN CLUB/SPCK

*First published in 1978
for the Alcuin Club
by SPCK
Holy Trinity Church
Marylebone Road
London NW1 4DU*

© Michael Perham 1978

ISBN 0 281 03632 2

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

*Printed in Great Britain by
William Clowes & Sons Ltd.
London Beccles Colchester*

Contents

PREFACE vii

1	THE PRIEST AS PRESIDENT	1
2	THE ALTAR, FURNISHINGS, AND VESTMENTS	2
3	THE PREPARATION	5
4	THE MINISTRY OF THE WORD	6
5	THE INTERCESSIONS	7
6	THE PENITENTIAL PRAYERS	9
7	THE PEACE	10
8	THE TAKING OF THE BREAD AND WINE	11
9	THE THANKSGIVING	13
10	THE BREAKING OF THE BREAD	15
11	THE GIVING OF THE BREAD AND THE CUP	16
12	AFTER COMMUNION	18
13	SEASONAL MATERIAL	20
14	THE USE OF SILENCE	22
15	CONCELEBRATION	23
16	THE DAILY EUCHARIST	25
17	SUNG OR SAID	27
18	LITURGICAL COLOURS	29
19	THE USE OF INCENSE	30
20	THE MINISTERS	32
APPENDIX		
1	DETAILED INSTRUCTIONS	35
2	LEADING THE INTERCESSIONS	52

Preface

The year 1967 saw not only the authorisation of *Alternative Services Second Series An Order of Holy Communion* but also the publication of a useful booklet by John Wilkinson entitled *Eucharist for Experiment*, published by the Church Union. It sought to explain what was then a new and unfamiliar service which seemed not far short of revolutionary to many of those who encountered it for the first time. Ten years later, Series 2 is often regarded as 'old-fashioned'. Indeed the original intention was that by now it should have ceased to be available as one of the legal alternatives. Series 3 has taken a place alongside it, a similar service, save in its language, and far richer in seasonal material, as well as being recognisably the result of lessons learnt from the mistakes of Series 2. More recently Series 1 and 2 Revised presents a service that is much like Series 2, and certainly employs the more traditional language, but includes many of the Series 3 improvements.

The decade since 1967 has witnessed a revolution in the ways Anglicans do the liturgy. Some of the things that John Wilkinson proposed tentatively ten years ago are now accepted practice, and some of what he wrote, even that short time ago, is now dated. In the intervening years, the clergy have not received as much help as some of them would have liked with the ceremonial details of the new rites. Many of them have realised that the way they learnt to celebrate the Eucharist, though well suited to the Prayer Book rite facing east, has many disadvantages with the new liturgies and especially with a Eucharist facing the people. They have been trying to impose impossible rubrics on to the new rites. Or else they have done as some Anglicans have done before, and tried to adapt the current Roman rubrics to current Anglican liturgies. This has not been a very happy experiment, for, though Series 3 and *Ordo Missae* have many similarities, the liturgical insights behind the new rites are not at all points the same. This booklet is designed

to meet this need to reorder the ceremonial of the service to fit the new rites.

The booklet is written principally with Series 3 in mind, but a good deal of reference is also made to Series 2 and also to Series 1 and 2 Revised, though with the latter rite it attempts to deal only with the alternatives in that rite that are similar to 3 and 2.

Some of the ideas in this booklet are drawn from John Wilkinson's booklet and some from a valuable booklet entitled *The Presentation of the Eucharist*, produced in 1971 by a joint working party of the Liturgical Commission and the Council for the Care of Churches. Those who seek further explanation of the theological and liturgical presuppositions of what follows will do well to turn to *The Eucharist Today*, edited by Ronald Jasper, and published in 1974 by SPCK.

Like John Wilkinson's *Eucharist for Experiment*, this booklet concludes with a detailed section on ceremonial, including a simple set of ceremonial directions for clergy and servers at a sung Eucharist. With a little adaptation, it should prove suitable for use in most churches.

I am deeply grateful to the Revd Dr Geoffrey Cuming for his advice and encouragement in the writing of this booklet. Without him the task would not have been undertaken or the effort sustained. Thanks are also due to the Dean of York, the Archdeacon of Hackney, the Revd A. M. Haig, the Revd Dr P. F. Bradshaw, and Canon J. D. C. Fisher, all of whom made helpful suggestions. Since not all their suggestions were heeded, the faults remain mine and mine alone. I also acknowledge my debt to the clergy and people of St Mary's, Addington, Croydon, who must sometimes feel as if they were being used as liturgical 'guinea-pigs', but who enable me to experience again and again the joy of celebrating the Eucharist.

MICHAEL PERHAM

Abbreviations

3 Series 3

2 Series 2

1&2R Series 1 and 2 Revised

1. The Priest as President

A good deal is made today of the role of the priest as an *enabler*. He is an enabler no less in the liturgy than anywhere else. He enables the people to celebrate the liturgy as worthily and helpfully as he and they are able. Every priest is different, every congregation different, every building different, and, in some sense, every Sunday of the year is different, and every Eucharist unique. No series of instructions or even guidelines can do the priest's work for him. It remains his task to develop in himself such sensitivity to the demands of the service and the needs of the people that the worship they offer to God really does touch them.

He will not achieve this without devoting time to the preparation of worship. But it will be time well spent. The public reading of the Bible needs preparation every time it is done. If they are not to be over-long and repetitious, the Intercessions need great care.

The priest will need to develop his own gestures. Those indicated in the Detailed Instructions (pp. 35ff) provide some sort of guideline. But there are no rights and wrongs in this area of worship. The priest must find a style in which he is relaxed and in which he can feel that people are being drawn together in worship. What seems appropriate to him on one occasion will suddenly seem quite inappropriate on another. The spontaneous gesture has its place in liturgy, as has the spontaneous word even within a fixed form.

The sensitive priest will also be aware of the need for variety in the way he speaks. This is not a matter of 'putting on a voice'—far from it. It is a matter of realising that some words require a dramatic declamatory voice, others a gentle, almost conversational tone. The shout and the whisper can both have their place in one service. This need for variety is particularly true of the Thanksgiving, which congregations tend to claim is too long. There is a rich variety of ideas and moods within that prayer and, if it is not to drag, these must be brought out.

None of this must be taken to mean that the priest is so to impose his personality on the celebration of the Eucharist that he becomes the focus. Too much variety, too many intrusions, can be as bad as the monotony of a Eucharist into which no apparent thought or feeling is going. So the task of the priest is not easy. He will need to listen to the comments of the people and encourage them to talk about the liturgy, including his own contribution. The priest has a special expertise in liturgy and a special role to perform, but the offering of the worship of the church is not his private domain, but the activity of the whole community in which he presides. It is that whole community that needs to be made to feel that it is celebrating the Holy Eucharist.

2. The Altar, Furnishings, and Vestments

An ideal arrangement for a celebration of the Eucharist facing the people is a slightly raised altar, close to the people, even with them on three sides of it, and chairs for the President and his assistants behind it raised slightly above it. But there will be infinite local variety dictated by considerations of size and shape. Unless the altar cannot be near the people, there is no particular virtue in conducting the first part of the service from a different part of the church. It may emphasise the distinctive elements within the service of Word and Sacrament, but in fact the Eucharist is more a symbol of their unity than their distinction. But if the altar cannot be near the people, whether because there is no room for one near them or because a nave altar would be aesthetically disastrous, it will be as well to conduct the whole of the service as far as the Peace at the chancel step. In that case no chairs are required in the sanctuary. Instead, they should be at the chancel step, facing the people, as should be a lectern in the centre. These should be sufficiently light to be removed at the Offertory if they are likely to obscure the view of the altar.

In the sanctuary, in addition to the altar, there must be a

credence table. For a westward-facing celebration this ought, if possible, to be on the north (rather than the traditional south). The Altar book, with cushion or stand if necessary, should lie in the centre of the altar, except from the Offertory to the Ablutions when the elements are on the altar, during which time it is moved to the President's left. (A large stand looks very ugly and obliterates the view of the Eucharistic action at a westward-facing celebration. Better to use a cushion or just to place the book flat on the altar. The print in the altar copies of the new liturgy is very clear.) There is no need at all to remove the book from one side of the altar to the other during the service, as was the practice with the old rite at an eastward-facing celebration. The vessels, other than those that will be brought up in an offertory procession, should be placed on the credence table (not on the altar) before the service. If a ciborium is to be used, a paten is not necessary. The chalice may be covered with coloured burse and veil, but again this is quite unnecessary. On the chalice there should be purificator, corporal, and pall, brought to the altar at the Offertory (or the corporal may be placed on the altar before the service). There is a strong argument for not using any unnecessary items which clutter the altar and obscure the elements.

Presumably there will usually be lighted candles on the altar. But if there are candles carried in procession, it is appropriate if these are placed on or near the altar when the President and his assistants come to the altar, whether this is at the beginning of the service or at the Offertory.

There are several small aesthetic points which the President and his assistants will do well to note. It is a mistake ever to *kneel* behind the altar when celebrating facing the people. Any priest who does not realise this cannot ever have watched a celebration where it happens. The effect is a little ridiculous; the priest appears and disappears like a jack in the box. A profound bow is a better position at such points in the service as the Confession. For the same reason, many will think it better in reverencing the elements after the Thanksgiving if those in the sanctuary bow profoundly rather than genuflect. In a somewhat similar vein, it is better for a priest celebrating behind the altar always to stand in the centre. Aesthetically this is far more pleasing than going to either end to read particular parts of the service. What looks quite natural when facing east can look very odd when facing the people.

It is an ancient and worthy custom to reverence the altar by a bow, even when there are no consecrated elements upon it. But it should be noted that it is the altar, and not the cross or crucifix, that is reverenced. Such reverence, if it is paid at all, should therefore be paid even when the cross has been removed for a westward-facing celebration. If the cross has been placed on a pedestal of some sort behind the President (a good idea if it can be done), he should of course never turn his back on the altar and reverence the cross. The reverence is shown to the altar because it is the focus of Christ's presence in the Eucharistic celebration and has itself become a sort of sacrament of Christ and his presence in the church. It is also quite wrong at a Eucharist to turn one's back on a nave altar at which the Eucharist is being celebrated to reverence a high altar in the distance. Not only the President and his assistants, but also the choir, if there is one, should bow to the altar at which the Eucharist is being celebrated, and to no other, however much more impressive another may be. It is in any case unnecessary to reverence the altar except on first entering the sanctuary and on leaving it at the end of the service. When first approaching the altar, and again when leaving it, the President and the Assistant may kiss the altar. Similarly it is quite wrong to turn to face the high altar for the *Gloria*, *Creed*, etc., if this means turning one's back on the altar at which the service is taking place. All should, as far as possible, face the altar or lectern (as appropriate) for the first part of the service, and the altar for the second part.

The President, if he is to wear a chasuble, should wear it throughout the service. There is no merit or point in putting it on only at the Offertory, as if what had happened up to that point was not the Eucharist. Equally pointless is the practice of wearing a cope for the first part of the service and then exchanging it for a chasuble. The habit of taking off the chasuble or cope to preach is equally strange. If the priest is to wear either of these garments (and the chasuble is certainly the more convenient in which to celebrate, as well as possessing richer historical associations) it should be worn from start to finish.

Whether the priest crosses the stole under a chasuble matters very little, but when a priest wears alb and stole without chasuble, an uncrossed stole looks better. In the Roman Church the stole is now worn uncrossed. There is nothing wrong in the

stole being worn *outside* the chasuble and this can look well with the right combination of colours. In the Roman Church the wearing of the maniple has been discontinued; it is quite superfluous.

The Assistant will wear alb and stole. If he is a priest, he should wear the stole uncrossed; if a deacon, in the traditional way over the left shoulder.

Other assistants, or servers, may wear cassock with alb, surplice, or cotta, according to the custom of the parish. But there is also a good case for them wearing their ordinary clothes, since, like those who read or bring up the Offertory, they are doing a particular task on behalf of the people. They are not quasi-priestly figures.

3. *The Preparation*

[3:1-6; 2:1-5; 1&2R:1-7]

Series 3 and 1&2R both allow the service to start with a sentence. If this is done, it should set the theme of the Eucharist and should perhaps be preceded by such words as 'The theme of our Eucharist today is . . .'. But any such announcement should be kept brief and crisp and should lead very quickly into music, whether the *Gloria*, or *Kyries*, or a hymn, canticle, or psalm.

The Collect for Purity (3:4; 2:2; 1&2R:4) may follow the opening processional hymn, be led from the back of the church and followed by the *Gloria* or *Kyries* serving as a processional entry, be used only in the vestry, or be omitted altogether.

The *Gloria* (except in Advent and Lent) makes a very suitable processional entry. In Advent and Lent the *Kyries* can serve the same purpose. But the need to enunciate the theme of the Eucharist will usually lead to the selection of a hymn to serve as the Introit, whether as an alternative or an addition to the *Gloria* or *Kyries*. In 3 the *Kyries* and *Gloria* are alternatives and they may be treated as such in 2 and 1&2R. As a general, though not invariable rule, the *Gloria* is used on all Sundays of the year, outside Advent and Lent, on holy days, and daily during the periods between Christmas and Epiphany and Easter and Pentecost. At other times the *Kyries* are used, though at a weekday Eucharist it will often be unnecessary to say either.

The processional entry of the clergy and servers should, where possible, be from the back of the church, coming up through the people. If a hymn, the Collect for Purity, and the *Gloria* or *Kyries* are all to be used, the procession could stop in the midst of the people for the Collect for Purity and only during the canticle proceed to the lectern or altar. The procession might well include the carrying-in of the Bible from which the lessons are to be read. It forms a parallel in the Ministry of the Word to the bringing in of the elements. The bread and wine could also be brought in procession at this point, rather than later.

The point of the collect (3:6; 2:5; 1&2R:7) is to sum up in a short prayer the theme of the Eucharist of the day. The Series 3 collects are carefully chosen to fit the themes. The new *Rules to Order the Service* show that only one collect is to be said. Rule 11 states: 'On weekdays, the collect of the previous Sunday is said, unless other provision is made; on the weekdays following Christmas Day, the Epiphany, Ash Wednesday, and Ascension Day, it is replaced by the collects of these days; and ... on a Lesser Festival or Commemoration, it is replaced by the collect appointed for that day. The collects of Christmas Day and Easter Day are not said on Christmas Eve and Easter Eve respectively.' A second collect introduces a second theme and one that cannot be developed.

4. *The Ministry of the Word*

[3:7-13; 2:6-13; 1&2R:8-14]

The rites all allow for three readings, the last of which must always be a Gospel reading. At the Parish Communion, two readings will often be sufficient. Whether it should be an Old Testament reading or an Epistle reading depends on the time of the year. The Old Testament lesson is mandatory on the Sundays before Christmas.

No indication is given as to who should read the lessons. Whoever does so should be chosen because of his or her ability to speak clearly and to read in a compelling way, and not because he or she holds some office in the church. There is no need for a reader to wear any special clothing to do this, and therefore

the habit of assigning the readings to lay assistants at the altar is not to be commended. There is nothing to prevent a layman or laywoman from reading the Gospel. Traditionally, however, only an ordained minister reads the Gospel and, although there is no need to make this a hard and fast rule, there is some sense in having this one lesson read by a minister, and accompanied by some ceremonial, lighted candles, and perhaps a procession to the midst of the people, to mark it out as the high point of the Ministry of the Word. On the other hand, there is something to be said for all the readings coming from one place to express the unity of the Ministry of the Word. When there is a deacon present, he should read the Gospel, since this is one of the few special liturgical functions attached to his office. But there is an argument for the Gospel being read by the preacher, when there is a sermon and when it is to be in some sense an exposition of the Gospel (as it ought to be, more often than not), and the sermon preached from the same place.

When there are three readings, a psalm is suggested by 3 and 1&2R between the first two, though 2 allows a hymn at this point. After the second reading (or, when there are only two readings, between them), all the rites permit a canticle, a hymn, or a psalm. But the need to keep the service short will sometimes dictate that when there are three readings, two of them are read without an intervening psalm.

For a discussion of the use of psalmody, see below under *Seasonal Material*.

5. *The Intercessions*

[3:15; 2:14; 1&2R:16-17]

Except in churches where it is customary to stand for nearly all of the service, the Intercessions will be a part of the service for which the congregation will kneel, though there is nothing inappropriate about standing for the Intercessions.

Both 3 and 1&2R allow for the President or 'some other person' to lead the Intercessions, though 2 restricts it to the priest or 'one of the other ministers'. If lay people are to do this, great care should be taken in choosing them and training them. Some have great difficulty in composing petitions that accord

Confession, rather than after the Absolution as in 2, is much to be preferred (though in 1&2R their use in the later position is permitted).

The Prayer of Humble Access is not mandatory in any of the rites. It is something of an intrusion between the Absolution and the Peace. When it is used, it should be noted that there are textual variations between the rites. Both 3 and 2 omit the Prayer Book words, ‘that our sinful bodies may be made clean by his body and our souls washed through his most precious blood, and’, because of their theological shakiness; 1&2R place these words in parentheses. Series 2 renders one line ‘whose nature it is always to have mercy’, while 3 and 1&2R have ‘whose nature is always to have mercy’.

In 3 and 1&2R the Peace (see below) marks the beginning of the second part of the rite, *The Communion*. It is nevertheless related to the Confession and Absolution that have preceded it and this relationship is not helped if the procession from the chancel to the altar precedes the Peace.

7. *The Peace*

[3:21, 22; 2:22; 1&2R:24, 25]

Series 3 and 1&2R rightly instruct the people to stand for the Peace. It is not a prayer, but a declaration to the people and an exchange among them. They should therefore stand, whether or not there is to be any ‘passing’ of the Peace. It is quite inappropriate for the people to be kneeling, heads bowed, at this point. If they stand for the Peace, they are then in the correct position for the Offertory which follows.

When saying ‘The peace of the Lord be always with you’, the priest should extend his hands in a gesture of greeting to the congregation.

The passing of the Peace has engendered much controversy. Very few people see any objection in theory to an exchange such as this as an expression of Christian fellowship. But it has been difficult in practice to devise a form that is not slightly forced or faintly ridiculous. What should the physical contact be, if there is to be any? A hug or kiss may seem out of place except in very

the habit of assigning the readings to lay assistants at the altar is not to be commended. There is nothing to prevent a layman or laywoman from reading the Gospel. Traditionally, however, only an ordained minister reads the Gospel and, although there is no need to make this a hard and fast rule, there is some sense in having this one lesson read by a minister, and accompanied by some ceremonial, lighted candles, and perhaps a procession to the midst of the people, to mark it out as the high point of the Ministry of the Word. On the other hand, there is something to be said for all the readings coming from one place to express the unity of the Ministry of the Word. When there is a deacon present, he should read the Gospel, since this is one of the few special liturgical functions attached to his office. But there is an argument for the Gospel being read by the preacher, when there is a sermon and when it is to be in some sense an exposition of the Gospel (as it ought to be, more often than not), and the sermon preached from the same place.

When there are three readings, a psalm is suggested by 3 and 1&2R between the first two, though 2 allows a hymn at this point. After the second reading (or, when there are only two readings, between them), all the rites permit a canticle, a hymn, or a psalm. But the need to keep the service short will sometimes dictate that when there are three readings, two of them are read without an intervening psalm.

For a discussion of the use of psalmody, see below under *Seasonal Material*.

5. *The Intercessions*

[3:15; 2:14; 1&2R:16-17]

Except in churches where it is customary to stand for nearly all of the service, the Intercessions will be a part of the service for which the congregation will kneel, though there is nothing inappropriate about standing for the Intercessions.

Both 3 and 1&2R allow for the President or 'some other person' to lead the Intercessions, though 2 restricts it to the priest or 'one of the other ministers'. If lay people are to do this, great care should be taken in choosing them and training them. Some have great difficulty in composing petitions that accord

with the set forms (a far more difficult task than composing a prayer with no set form at all), and others cannot resist the temptation to include their favourite prayers from other sources or to preach a series of mini-sermons on their pet subjects. The rubrics permit the Intercessions to be composed entirely by the reader. The set parts are not mandatory in 2 or 3.

The 3 and 1&2R form is much to be preferred, both because it makes provision for the local community and also because the placing of the versicle and response where it does concludes each section far more satisfactorily than the 2 form. In using 2 it is difficult to know in which section to include prayers for those married in church the previous day or the play group that meets in the church hall. In 3 these belong quite clearly to the third section. Series 3 makes provision for thanksgiving as well as intercession in this prayer, but this provision should be used sparingly in order not to detract from the great Thanksgiving of the Eucharistic Prayer.

In some circumstances it will be possible to encourage the people to add their own petitions from the congregation, though this has its dangers and is probably not often suitable for a typical Parish Communion. Where it is not appropriate, there is much to be said for encouraging the people to write down particular intercessions and thanksgivings, leaving them at the door of the church for inclusion in the prayers the following week. In this way, if some are really not suitable in the form they are presented, small changes of emphasis can meanwhile be made by the person leading the Intercessions.

After the opening clause of each section, which probably needs to be quite general, the petitions should be relatively specific, since the general is expressed quite adequately in the set parts. It is therefore unnecessary (in 3 and 1&2R) to pray for the queen (except on a special occasion like her birthday) because that will only introduce a pointless repetition. Similarly there is no need to give thanks for the lives of the saints (in 3), for the set part does that, though it may well be appropriate to name a particular saint on his or her day. If this is done it should be done in the fifth section, rather than the first.

The prayers are addressed to God. It is therefore quite wrong to start any clause 'Let us pray for' or, rather worse, 'Let us ask God'. In 3 it is always a request to 'you', in 2 and 1&2R to 'thee'. One of two styles is appropriate. Either 'We pray to you for...' and this is probably the easier. Or a series of

imperatives, similar to those in the set parts, by which each clause is introduced by a word like 'Bless', 'Remember', 'Strengthen', 'Uphold', 'Banish', etc. The latter form is very crisp and, if well done, very effective. Any temptation to introduce other set prayers into the prayer must be resisted; the different rhythm and language makes this very unsatisfactory. Care should also be taken to exclude all 'thee' forms from 3 and 'you' forms from 2 and 1&2R.

The 2 form of Intercession is the more difficult. Apart from lack of provision for the local community, no mention of the queen or of the saints, there is the constant need to translate the petitions into the quasi-sixteenth century language of the rite. Quite without lawful authority, the priest may decide to use the 'you' form throughout the Intercession of 2 or 1&2R. If he does this, it really should be *throughout* and the appropriate alterations should be made to the set text as well as the variables.

In Appendix 2 (page 52) a specimen form of Intercession is given in a section which it is hoped that the parish priest may feel worth giving to members of the laity who have to lead the Intercessions.

6. *The Penitential Prayers*

[3:16-20; 2:17-21; 1&2R:18-23]

Whereas 2 and 1&2R place the optional use of the Commandments or the Summary of the Law at the beginning of the service in what is not a penitential section, 3 wisely permits their use (the Commandments with New Testament comment) as an introduction to the penitential section. There are occasions in the year when these are appropriate—the first Sunday in Advent, Ash Wednesday and the First Sunday of Lent.

When, in Series 3, the Commandments or Summary are not used, the Comfortable Words (or one or more of them) may be used to introduce the penitential section. To use both the Commandments or Summary and the Comfortable Words would obviously produce an overloading of biblical material. The 3 and 1&2R position of the Comfortable Words before the

Confession, rather than after the Absolution as in 2, is much to be preferred (though in 1&2R their use in the later position is permitted).

The Prayer of Humble Access is not mandatory in any of the rites. It is something of an intrusion between the Absolution and the Peace. When it is used, it should be noted that there are textual variations between the rites. Both 3 and 2 omit the Prayer Book words, 'that our sinful bodies may be made clean by his body and our souls washed through his most precious blood, and', because of their theological shakiness; 1&2R place these words in parentheses. Series 2 renders one line 'whose nature it is always to have mercy', while 3 and 1&2R have 'whose nature is always to have mercy'.

In 3 and 1&2R the Peace (see below) marks the beginning of the second part of the rite, *The Communion*. It is nevertheless related to the Confession and Absolution that have preceded it and this relationship is not helped if the procession from the chancel to the altar precedes the Peace.

7. *The Peace*

[3:21, 22; 2:22; 1&2R:24, 25]

Series 3 and 1&2R rightly instruct the people to stand for the Peace. It is not a prayer, but a declaration to the people and an exchange among them. They should therefore stand, whether or not there is to be any 'passing' of the Peace. It is quite inappropriate for the people to be kneeling, heads bowed, at this point. If they stand for the Peace, they are then in the correct position for the Offertory which follows.

When saying 'The peace of the Lord be always with you', the priest should extend his hands in a gesture of greeting to the congregation.

The passing of the Peace has engendered much controversy. Very few people see any objection in theory to an exchange such as this as an expression of Christian fellowship. But it has been difficult in practice to devise a form that is not slightly forced or faintly ridiculous. What should the physical contact be, if there is to be any? A hug or kiss may seem out of place except in very

special conditions. A formal liturgical handclasp is without parallel in daily life and therefore becomes just another rather baffling ritual. An ordinary handshake is probably best, but even this is a slightly unnatural thing, especially among the young. Certainly it is an extraordinary sight to see husband and wife solemnly shaking hands in church, because hugging or kissing in church seems to them to be stranger still. Many clergy deal with such reticence by passing the Peace only on special occasions. But this is not to be recommended. For the Peace to be anything but embarrassing and strange it needs to be so regular a part of worship that people cease to be self-conscious about it. Therefore it is probably best to press on with it at every service every week, assuring the congregation that what at first seems strange will soon cease to be.

It is unnecessary for the people to use the full form of the Peace. Turning to their neighbour, they should say 'Peace be with you, A', to which the reply should be 'And with you, B', or simply 'Peace'.

In order to avoid a situation where members of the congregation are giving the Peace only to members of their own family, they should always be encouraged to turn to greet the people in front of them and behind them.

Theologically there is something to be said for the method by which the Peace is passed from the President to his assistants and then by them to the people. But in practice this can result in a long gap before the Peace reaches some people, and this takes away all spontaneity. There is no reason why the President and his assistants should not move among the people giving the Peace, but if they do so, it should be *in addition to*, rather than *instead of*, the informal exchanges that should follow the President's greeting to the people.

8. The Taking of the Bread and Wine

[3:23-25; 2:23; 1&2R:26-27]

All three rites avoid the use of the word 'offertory' and there has been a good deal of confusion about what symbolism is attached to this part of the service.

Series 2 allows the taking of the collection ('the gifts of the People') at an earlier point, but not its presentation until now. 1&2R allows its taking and presentation at the earlier point. This is highly undesirable, for it separates the presentation of money from the presentation of bread and wine; and yet they both represent the work of men's hands. The 1&2R rubric (16) should always be ignored. Money, bread, and wine should all be brought to the altar at the 'Offertory' after the Peace. The Offertory Procession, popular in many parishes, is an appropriate symbolic action, though one not without theological difficulties. It is a pity that its use is normally restricted to the Parish Communion. Whenever there is a Eucharist at which money is brought ceremonially to the altar, bread and wine should be brought at the same time. There is no need to bless the water that is mixed with the wine.

The bread and wine should be placed on the altar by the President or his assistants without elevation or any other ceremony. Series 3 and 1&2R provide for a sentence of praise to be said by the President and people. There is a good liturgical argument for omitting this, for it tends to take away from the impact of the Thanksgiving. What the President is doing at this point, in line with the Lord's action at the Last Supper, is not *blessing*, but *placing*. Any prayer (even said silently by the President) that is a specific blessing of the elements should be avoided. But, though silence may be preferable, it does often seem natural to say something appropriate when the bread and wine are brought to the altar. The words provided in 3 and 1&2R are suitable and are clearly not a blessing. Those in the new Roman rite, based on Jewish prayers, are beautiful and have been adopted in a surprisingly large number of Anglican churches. They read as follows:

- President Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.
- People Blessed be God for ever.
- President Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.
- People Blessed be God for ever.

Series 3 then includes the following rubric: 'The president takes the bread and wine.' The Liturgical Commission explained the rubric thus:

This 'taking' should not be confused with the offertory and the preparation of the vessels beforehand, nor with the action that took place during the narrative of the Institution in the 1662 rite. The 'taking' is a distinct action, the first of the dominical acts made by the president, and the immediate prelude to the giving of thanks. Our Lord first 'took' bread and wine, and after this he gave thanks. In the Jewish passover meal the bread and the wine were clearly on the table before they were 'taken'. The bread was lifted slightly above the table, and the cup was lifted a handsbreadth above the table; and then thanks were said over them.*

In 3 the President should do the same, not during the Offertory sentence if it is said, but as a separate action. Having 'taken' the elements, there is no need at all for him to 'take' them into his hands during the Thanksgiving. But in 2 and 1&2R, the rubrics are different (but see below).

If the President is to wash his hands, he should do this after the Offertory sentence has been said, but before the 'taking'.

9. *The Thanksgiving*

[3:26-29; 2:24-26; 1&2R:28-29]

All three rites go out of their way to show that the whole Thanksgiving is one prayer, and (especially 3) that to regard some part of it as specially holy is mistaken. Many churches, feeling quite rightly that the congregation is better on its feet for the praise of the *Sursum Corda* and the *Sanctus*, invite them to kneel just before the words of Institution. This is not a good thing. Better that a congregation should kneel throughout the Thanksgiving than change posture half way through. But better still that they should stand throughout. For it is the ultimate prayer of praise, and standing is the traditional and natural posture for praise.

* *The Presentation of the Eucharist* SPCK 1971, p. 15.

These rites, following the insights of modern liturgical thinking, avoid any idea of ‘consecration’ by an almost magical formula—the words of Institution. Not that the Lord’s words are unimportant. They give authority to what is being done and they set it within its historical context and point to its origin. But it is through the whole eucharistic action, of which the offering of the whole prayer is the climax, that the bread and wine are set aside to be the Body and Blood of Christ. Anything that over-emphasises the words of Institution at the expense of the rest of the prayer is therefore undesirable. In particular, the ringing of bells, the elevation of the elements, and reverence paid to the elements by genuflecting or bowing after the words of Institution are best avoided.

Both 2 and 1&2R retain the ‘manual acts’ but reduce them to the ‘taking’ of the bread and wine into the priest’s hands, during the words of Institution; 3 has already done the ‘taking’. It is therefore better to say the whole Thanksgiving in 3 from beginning to end without once touching the elements. Instead, the President should extend his hands throughout the prayer. Series 3 does not forbid him to take the bread and wine into his hands during the Thanksgiving. But even if he does so, elevations and genuflexions after the words of Institution should not be retained.

If the sign of the cross over the elements is thought desirable, the most suitable point is, either once or three times, at the end of the Thanksgiving at the words ‘with him, and in him, and through him’ (2 and 1&2R: ‘by whom, and with whom, and in whom’). And, if there is to be an elevation, it should be right at the end of the prayer. Series 3 builds up to a great climax and the elements may be elevated *throughout* the final acclamation. Both 2 and 1&2R do not have such a dramatic ending, but the *Benedictus* can serve in the same way and the elevation should last throughout that. In both rites the elevation then coincides with the climax and high point of praise.

The bread and wine should be elevated together. It is better to elevate the ciborium than simply a priest’s host. If it is thought desirable to reverence the elements after the Thanksgiving, it should be done just once after the single elevation.

10. *The Breaking of the Bread*

[3:30; 2:27, 28; 1&2R:30, 31]

In none of these rites (except the conservative 1&2R, and even there it is not mandatory) should the President have broken the bread during the words of Institution. As ‘taking’ was the first action and ‘giving thanks’ the second, so now ‘breaking’ is the third. The 2 form is too long. Where it is used, it is quite wrong to bless the cup at the words ‘the cup of blessing which we bless’, for the ‘blessing’ of the cup belongs to the Thanksgiving. Where the 2 form is used, the people should join in throughout. It is not a versicle and response form. The 3 and 1&2R form is preferable.

The Fraction raises the question of what form of bread should be used. Of course there is symbolic value in an ordinary loaf of bread, but its use at the altar may not be convenient. If wafers are to be used, it is preferable to use nothing but priest’s wafers, one for every four communicants. Brought to the altar in a ciborium (in which case no paten is needed at all), they can all be broken in four at the Fraction. It is possible to break a dozen of them at a time. The only argument for using the smaller traditional wafers is that they enable the congregation to put their own in the ciborium when they enter the church, a symbolic gesture with practical usefulness in assessing the number of communicants. The *Agnus Dei* (3:34; 2:28; 1&2R:36) may be said or sung at this point to cover this action if, at a very large service, it could take time to break all the wafers. But the Assistant may also break the bread with the President. Large thicker wafers, more like real bread, are now available (from St Cecilia Abbey, Ryde, Isle of Wight). The use of these wafers is common on the continent.

The posture of the people for the Fraction and for the Lord’s Prayer is not very important. But where they have been standing for the whole of the Thanksgiving, there is an argument for allowing them to kneel before the Fraction. For some the period of standing will have been long enough. On the other hand, the Roman rite orders quite the opposite. The people kneel for the Thanksgiving, but then stand for the Lord’s Prayer and Fraction. And in Anglican churches where people have knelt for the Thanksgiving, to stand now may be

appropriate. Variety is quite important, both for the very old and the very young.

11. The Giving of the Bread and the Cup

[3:31-35; 2:29-33; 1&2R:32-37]

It is made clear in 3 that the Invitation to Communion ('Draw near with faith . . .') is to be said *before* the President and his assistants receive the bread and wine. If it follows their making of Communion, it separates that action from the Communion of the people. To do so is both theologically and liturgically undesirable. Therefore, even in 2 and 1&2R, where the rubric is unintentionally ambiguous, it is desirable to say the Invitation immediately after the Lord's Prayer. The people should be encouraged to obey the instruction to 'draw near'. Immediately it has been said, the first of them should approach the altar, without waiting for any further signal. The rubric in 3 leaves it open whether the President and his assistants receive Communion before the people or after them. For them to receive last is both good manners and a fine example of what a minister should do, put himself last.

The communicant is instructed in 3 and 2 (in 1&2R it is optional) to reply 'Amen' to the words of administration. To allow him to do so, whoever administers the cup should allow time for this response *before* the chalice is put to the mouth. The people should be instructed to say 'Amen' at this point, and not after drinking the wine.

When, in order to avoid over-lengthy periods of inaction during the administration, there is need to employ lay men and women to help with the administration, the bishop's permission is required. It is better to have a rota of such people than only one person (lay reader or not) who always does this. If only one man does it, he becomes invested in the eyes of the congregation with a quasi-priestly status, whereas if, like the bringing of the bread and wine to the altar and the reading of lessons, this function is performed by different members of the congregation, they are seen as representative of the people. There is no need

for such people to be in the sanctuary during the major part of the service. They can come to the altar just before the rest of the people and return to their places after the Communion. But it is distressing for people to receive Communion from those who administer the chalice clumsily, and therefore this task should not be undertaken, except in emergency, without careful practice.

The President and his assistants should receive Communion standing around the altar and passing the elements one to another. With the bread, they should all take the bread into their hands; the President then says the words of administration, the assistants reply, and all together eat the bread. With the cup, each has to receive separately, but the words of administration and the reply can be said together first.

In some congregations the people will wish to receive standing, though few churches have yet tried this, feeling no doubt that there is little virtue in forcing this against the devotional habits of a life time. Communion need not of course be given at a rail; people can come to ministers who remain stationary to administer. Though on very large occasions such arrangements would speed up the administration considerably, they are not worth it if they disturb the people sufficiently that their Communion is spoilt for them. The pastoral need must prevail; but such arrangements in the Roman Church do not seem to have caused great dismay.

The unconfirmed should be made welcome at the altar rail and blessed by whoever administers the bread. It should be the *unconfirmed*, and not simply *children*, who should be invited to the altar. There are present at Parish Communions today an increasing number of unconfirmed adults. The task of those administering is made far easier if those who are unconfirmed are asked to bring a prayer book with them to the altar and hold it in their hands, so that it can be seen immediately who is unconfirmed, or else they must be instructed to keep their heads bowed. This is specially important when a new or visiting clergyman is taking part in the administration. In blessing the unconfirmed, the priest should say something like 'May Almighty God bless you', adding the name of the person if he knows it. He may make the sign of the cross or, rather better, especially with children, place his hand on their heads, since the touch will mean more to a child than the words.

Both 3 and 1&2R provide for the setting aside of more bread

and wine if there is insufficient. Series 2 makes no such provision, and those who use this rite would do well to insert into their altar copy of the rite the 1&2R order (section 40).

The three rites all permit the singing of hymns and anthems during the administration. Series 3 allows the singing of the *Benedictus*, *Agnus Dei* and other hymns during 'The Communion'. It has already been indicated by a heading that by 'The Communion' is meant the whole of the service from the Peace onwards. The *Benedictus* may therefore be sung in the traditional place after the *Sanctus*, though its presence there is not necessary. The *Agnus Dei* may be sung after the Fraction, but again this is unnecessary unless there are a great many wafers to be broken. Normally, if sung at all, these anthems will best be sung during the Communion of the people. The habit of singing a succession of eucharistic hymns during the Communion of the people, as if no silence could possibly be allowed, is undesirable. But to sing just one is reasonable. If the choir is to sing an anthem, this is the point to do so, providing that it is suitable to this point in the service. If it is not, a better place may well be between two of the readings in the Ministry of the Word.

12. *After Communion*

[3:36-45; 2:34-40; 1&2R:38-48]

Both 3 and 1&2R provide a seasonal sentence after Communion. If this is used, it should precede, rather than follow, any period of silence and provide an idea for thought and prayer during the silence. This may be the point for the Ablutions, but if the altar is close to the people this action will disturb the silence. The Ablutions can be done before the sentence, in which case the President too takes his part in the collective silence, and this is far better than conveying the impression that the silence is simply a gap while he is performing more actions. Alternatively, the Ablutions can wait at a sung service until the final hymn (see below).

The prayer said by priest and people in 2 (number 35) has always been found too short and too abrupt. The 3 and 1&2R equivalent is preferable. The 2 form has been made acceptable

by saying both 34 and 35, although they are intended to be alternatives. In both 3 and 1&2R longer prayers said by the President alone are permitted as additions or alternatives, but since they are quite long and the prayer said by President and people is itself longer than the 2 form, it will normally be better for one or other, but not both, to be used. There is a need for the composition of seasonal post-communion prayer. Where the 3 collects provide more than one collect for a particular day, one can be used as a post-communion (e.g. at Christmas, Easter and Pentecost).

All three rites permit the *Gloria* at this point (3 as ‘a canticle’), though the earlier point at the beginning of the service is preferable. This is however the best moment for the final hymn. Both 3 and 1&2R specifically allow one here. Series 2 gives no rubric about the hymns at the end of the service. During this hymn the Ablutions may be done, and the President and his assistants should go to a point close to the people, perhaps the chancel step, for the Dismissal that follows.

It is inappropriate for the Ablutions to be done at the altar, and it is unsightly at a westward-facing celebration. Before the President (and the Assistant) have consumed what remains of the consecrated elements, the vessels should be taken to the credence table (or in a large church at a service with a big congregation to the altar of a nearby side chapel). There is no need to use wine in the Ablutions. Water is quite sufficient. Nor is there any need to cover the vessels, now that they are not to be used again.

Most congregations did not react favourably to attempts when 2 first appeared to omit the Blessing; 3 and 1&2R, recognising this, have provided a series of seasonal Blessings. But there is no particular reason why the people should kneel for the Blessing. They have been standing for the hymn. If they remain standing for the Blessing and Dismissal, they are in the right posture for the departure of the President and his assistants and, if there is one, the choir. If there are any last minute notices to be given by the President, he should do this *before* the final Dismissal (and before the Blessing if it is given). Both 3 and 1&2R indicate that the President dismisses the people. In 2 this may be done by the Assistant. Traditionally it has been the task of the Deacon. In 2 the Dismissal precedes the Blessing. This is unsatisfactory and in many churches sections 37 and 38 have been transposed. There should be no further hymn or prayers

after the Dismissal. Even vestry prayers seem a little superfluous.

13. Seasonal Material

Almost no provision is made in 2 for the observance of the church's seasons and festivals, save of course in the collect and the readings. Both 3 and 1&2R provide sentences for use at the Introit and after Communion and a rich supply both of proper Thanksgivings (or Prefaces) and of seasonal Blessings. The sentences are adequate for the first half of the year, but the same sentence throughout the Trinity season would be clearly inappropriate. The rubric is vague, and the priest may feel able to draw up a more varied selection of sentences, perhaps taking key sentences from the readings for the day. But in any case he will find a richer provision in *Series 3 Morning and Evening Prayer*, pages 5–11.

The Rules to Order the Service proposed in 1978 allow for one collect only to be said at the Eucharist. Certainly there is no need whatever to add the collect of the Sunday when a saint's day, even a 'black-letter' day, is being observed. The collect gives the theme of the service. To use more than one collect is to introduce a second theme which cannot be taken up in the readings and other variable material.

None of the rites give specific instructions about when the proper Thanksgivings are to be used. The 1978 proposed rules make this provision for Series 3 and 1&2R (Rule 12):

The Proper Thanksgiving of Advent is said from Advent Sunday until Christmas Day; of Christmas, until the Epiphany; of The Epiphany, until the Ninth Sunday before Easter; of Lent, from Ash Wednesday until Palm Sunday; of Passiontide, on Palm Sunday and the six days following; of Easter, until Ascension Day; of Ascension Day, until Pentecost; of Pentecost, for six days after: except that they are replaced by the Proper Thanksgiving of Maundy Thursday, The Presentation of Christ in the Temple, The Annunci-

ation, the Festivals of Saints, and The Dedication of a Church, on their appointed days. (Note: in this Rule the word 'until' is used exclusively.)

But, in using 2, the proper Thanksgiving of Christmas is said from Advent Sunday until the Ninth Sunday before Easter; of Passiontide, on Palm Sunday and the six days following; of Easter, until Ascension Day. The fourth proper Thanksgiving is ordered by the rubric to be used from Ascension Day until Trinity.

Provision is made in all the rites for a psalm, or part of a psalm, to be said or sung at the Introit and during the Ministry of the Word. But there is nothing to suggest that this rubric is intended to cover only sung services; and at a said service psalms may well be said at these points. It seems unnecessary to have both a seasonal sentence and a psalm at the Introit, but a psalm between the readings fits well. The Series 3 Lectionary provides psalms as part of the propers for every occasion. Until such time as a new psalter is authorised, the question arises at a 3 service of what translation to use. The language of *The Revised Psalter* is as archaic (if more intelligible) as that of the Prayer Book translation of the psalms. The best available are probably *The Psalms: a new translation for worship* (Collins, 1977) or *The Psalms: A New Translation* issued by The Grail and published by Fontana in 1963. Where congregational copies are not available, the method employed in the new Roman Missal (which uses the Grail translation) has much to commend it. The President reads the verses of the psalm and the people reply at the end of each verse with a response which can be memorised or, rather better, typed on to the weekly duplicated sheet of notices, if the parish has one. The psalm appointed in 3 for Easter Day, set out as a responsorial psalm in the Grail translation, reads like this:

- | | |
|-----------|--|
| All | This day was made by the Lord;
we rejoice and are glad. |
| President | The Lord is my strength and my song;
he was my saviour.
There are shouts of joy and victory
in the tents of the just. |
| All | This day was made by the Lord;
we rejoice and are glad. |

- President The Lord's right hand has triumphed;
his right hand raised me up.
The Lord's right hand has triumphed;
I shall not die, I shall live
and recount his deeds.
I was punished, I was punished by the Lord,
but not doomed to die.
- All This day was made by the Lord;
we rejoice and are glad.
- President Open to me the gates of holiness:
I will enter and give thanks.
This is the Lord's own gate
where the just may enter.
I will thank you for you have given answer
and you are my saviour.
- All This day was made by the Lord;
we rejoice and are glad.
- President The stone which the builders rejected
has become the corner stone.
This is the work of the Lord,
a marvel in our eyes.

(Psalm 118.14-24)

A selection of responsorial psalms is provided in *English Praise*,
the new supplement to the *English Hymnal*. A similar collection
is to be found in *15 Psalms to Honour the Holy Eucharist* by
Laurence Bévenot.

14. *The Use of Silence*

All three rites provide for periods of silence during the Intercession. Both 3 and 1&2R provide for them after the readings and after Communion. Series 3 also allows them after the Sermon, before the Confession, and after the Thanksgiving. There is something to be said for silence at all these points in the service. But clearly in one service to observe a silence at every

one of them would be inappropriate. Too long a silence can in any case destroy a gathering momentum the service may have as it builds to its climax. For this reason the very best time for silence is after that climax has been reached, *i.e.* after Communion, though short silences during the Intercession and before the Confession are obviously appropriate. Whenever possible the President and his assistants should take part in the corporate silence. In other words, the silence should not be simply to cover their activity. In order that the congregation can make the best use of silence, the priest will be well advised, at first at least, to say 'Let us keep a time of silence', else half the congregation will simply spend the silence wondering what has gone wrong. Similarly he will be advised to tell the congregation how long the silence is to last and to keep to that length of time regularly, else they will spend their time wondering how much longer it will go on. If they know that week after week they have a certain precise length of time, they will learn to use that time constructively. If they never know how long it will be, they will never be able to learn to use it.

15. *Concelebration*

The practice of concelebration has grown considerably in recent years. When there is a concelebration, there is nevertheless always a Eucharistic President. The role of the concelebrating clergy is to share between them some of the readings, prayers, and functions of the Assistant, and to join in the saying of the Thanksgiving. But the Greeting, the Collect, the Absolution, the Peace, the opening responsory of the Thanksgiving, the Breaking of Bread and the Blessing should always be said by the President alone.

Concelebration is particularly appropriate when the President is the Bishop. It symbolises the unity of his ministry with that of the parochial clergy. There are other occasions, such as Maundy Thursday, when the clergy will wish to share in the great celebration of the day. There is much to be said for a Religious Community, or a Dean and Chapter, or a Rector and

his Team Vicars, concelebrating. It gives the priests the opportunity to exercise their specific priestly role in the Eucharist. It is also a good thing for a congregation to *see*. A choir sings together, a college of priests celebrates together. But there are disadvantages in concelebration. One is a theological difficulty. It is doubtful whether a congregation celebrating a Eucharist with its President has much need of a host of 'Vice-presidents' trying to share the President's role. If all participants in the Eucharist are indeed its celebrants, what is it that these additional priestly celebrants contribute? Another disadvantage is that the Thanksgiving, if said by a number of voices together, can lack the dramatic clear-cut tone that is needed. The Concelebrants should say the Thanksgiving *quietly*, while the President speaks in a loud, clear voice and sets the pace. Or else they may stand silently. Concelebration need not mean the recitation of words.

When the Bishop comes, he should always be the President of the Eucharist, whether it is a concelebration or not. The traditional idea that he 'presided' while another priest 'celebrated' makes nonsense of any intelligent theology of episcopacy and ministry.

The Concelebrants should all wear either alb, stole, and chasuble, or else simply alb and uncrossed stole, while the President alone wears the chasuble (and, if a bishop, the mitre).

The position in the chancel and sanctuary of the Concelebrants will depend on the space available. If they first approach the altar when the President does so, and if he kisses the altar, they do so too. Ideally they should be grouped around the President in a semi-circle throughout the service. But in some churches it will be necessary for all but the one who acts as Assistant to sit in choir until the Peace. They should certainly be grouped around the President for the Peace and all that follows.

In the Thanksgiving, whatever is sung the President sings alone; whatever is said, the Concelebrants say with him. Throughout the Thanksgiving they stand around the altar with hands extended until the elevation, when as many of them as are needed join in elevating the elements. When the President bows or genuflects after the Thanksgiving, they bow profoundly. At a large service several of them may help with the Fraction, the administration of Communion, and the Ablutions. They themselves receive Communion together standing around the altar.

16. *The Daily Eucharist*

The recommendations in this booklet are designed to meet the needs of the main Sunday Eucharist. Clearly the requirements for a weekday service in a parish with a daily or almost daily Eucharist will be different. Quite what those differences will be depends on the congregation at the Eucharist. In some churches the weekday service is something for the team of clergy and it is unrealistic to expect the laity to be present. In others there is a single priest who gathers around him a small devout congregation of laity.

The priest has the option of combining the morning (or sometimes the evening) office with the Eucharist. How he is to do this is indicated on page 4 of the Series 3 *Morning and Evening Prayer*. The advantage of this is that the morning (or evening) worship has shape and balance. Without it the total Ministry of the Word can become a very long exercise with up to five lessons. But there are disadvantages. The office is a form of worship that has a rhythm of its own that includes no really high points. The Eucharist, however, is a form of worship that builds up to climaxes even in the Ministry of the Word where the gospel becomes just such a climax. The Eucharist can therefore lose something if, in accordance with the rubrics, the Ministry of the Word is replaced by Morning or Evening Prayer.

Some clergy will prefer to retain the Eucharistic shape but use material from the office within it. The Office/Ministry of the Word would then begin like this:

- 1 Canticle (one of those appointed for the office)
- 2 Collect for Purity
- 3 *Gloria* or *Kyries*
- 4 Collect of the Day (and perhaps the Morning or Evening collect)
- 5 Lesson (The OT lesson appointed for the office)
- 6 Psalm (The psalm appointed for the office)
- 7 Gospel (The NT lesson appointed for the office)

This is better but a serious disadvantage remains. The Eucharist is at its best with a thematic approach—the Series 3 propers have shown up the Prayer Book's somewhat haphazard

approach for the confusion it was. But the combining of office and Eucharist in this way would mean introducing into the Eucharist large chunks of psalmody and scripture chosen without any reference to theme or, most of the time, to the season of the year.

The priest may therefore prefer to keep the office and Eucharist separate. What then is he to read for the lessons at the Eucharist if he is not simply to repeat day after day the Sunday lections? Lack of weekday provision has led in the past to overburdening the calendar with a vast number of saints and *votives* to avoid monotony. One solution lies in the use of the weekday lections of the Roman Church, a carefully devised scheme with a good deal to commend it, but with the disadvantage that it has no bearing on the Series 3 themes.

Carefully used the Series 3 lections can provide a good deal of variety. Assuming that a weekday Eucharist usually has only two readings, and making use of both the Year 1 and Year 2 readings and the rather richer variety of readings for saints' days, the priest can avoid much repetition. What repetition there is, is just enough to underline and strengthen the theme of the week. For instance, the lections for the week beginning on March 5th 1978 (the Fourth Sunday in Lent) might be devised like this:

Sunday 5 LENT 4	1 Kings 19.1-12 2 Peter 1.16-19 Luke 9.28-36	— Year 2 Lent 4
Monday 6	Exodus 34.29-35 Matt 17.1-13	— Year 1 Lent 4
Tuesday 7 St Perpetua*	Romans 8.35-39 Matt 10.16-22	— For a Martyr
Wednesday 8 Edward King*	1 Peter 5.1-4 John 10.10b-15	— For a Bishop
Thursday	2 Peter 1.16-19 Luke 9.28-36	— Year 2 Lent 4
Friday	2 Cor 3.12-18 Matt 17.1-13	— Year 1 Lent 4
Saturday	1 Kings 19.1-12 Luke 9.28-36	— Year 2 Lent 4

* Denotes new Calendar (1978).

Until such time as the General Synod makes other arrangements, the preparation of a eucharistic lectionary such as this remains in the hands of the parish priest, but it is possible that in the near future some such provision might be made and published annually.

At the daily Eucharist some variety of approach to the Intercessions will be needed. The priest may dispense entirely with the set form (the rubric in 3 is ambiguous). Or he may make a number of biddings and then read the set prayer as a continuous whole. Or, if he does use the prayer in its five sections, he will be advised to include in each section only one or two very specific petitions, else he will find himself developing a very set and invariable form of Intercessions in which there is little spontaneity and freshness.

Some thought must be given to the posture of the people at a weekday Eucharist. In many churches where this has been thought through in relation to the Sunday Eucharist, on a weekday the people still kneel, save for the readings and Creed, throughout the Eucharist. Yet kneeling is quite inappropriate for some parts of the service, notably the Peace. Quite apart from that, the small weekday Eucharist provides an excellent opportunity to gather around the Lord's table in a literal way that is not often possible on a Sunday. Before the Offertory the people can come up into the sanctuary and stand around the altar until after the Communion.

17. Sung or Said

The parish priest has to make his own judgement on how much of the service is to be sung. The tradition of his church, the competence of the choir, and his own ability to sing will all need to be taken into account. A priest who cannot sing competently should avoid singing as much as possible. Some parts of the service he can say rather than sing, other parts can be sung for him by a cantor, probably a member of the choir.

The chanting of readings is not normally to be encouraged. The dramatic and sensitive reading of the scriptures, with great care for variety and right emphasis, will make far more impact

than a form of proclamation that plays down subtleties of meaning and takes out the dramatic. When the gospel is said, it is better that the announcement of it and the acclamations at the beginning and end of it should also be said. In 3 especially, the wording of the gospel acclamations seem to call for a *shout*, rather than for singing.

The collect introduces and sets the theme for the readings that follow it. Though it may be sung, it will appear more obviously related to the readings if it is said.

Those who have composed music for Series 3 have not usually provided music for the Creed. Quite rightly it has been felt that the Creed, which is not a hymn of praise but a statement of belief, is better said. Against this there is a view that, when it is said, the period of time without singing, right from the Gradual Hymn to the Offertory, through gospel, sermon, creed and prayers, is very long. To meet this need a rubric in 3 (at section 14) and 1&2R (at section 15) permits the singing of a hymn after the Creed. Series 2 permits a hymn (section 16) at a less satisfactory point after the Intercessions.

The first part of the Thanksgiving may be sung. The music provided for the President in the altar edition of 3 is written for the Dearnley/Wicks setting of the Eucharist. It does not adapt well to other settings. For 2 and 1&2R there is no such problem and the music in the altar editions can be used with any setting. But, unlike the Prayer Book preface, the preface in the new rites is very long and the argument against such a prolonged piece of solo singing, except by an exceptional singer, is strong.

If the President is to say, rather than sing, the first part of the Thanksgiving, it is probably better if the opening responses of it (*The Lord is here . . .* in 3; *The Lord be with you . . .* in 2 and 1&2R) are also said. The *Sanctus* will usually be sung. At the end of the Thanksgiving, in 3 the acclamation, *Blessing and honour . . .*, can be either shouted or sung and in 2 and 1&2R the *Benedictus* can meet the same need as the climax of the prayer. In 3 the earlier set of acclamations, *Christ has died . . .*, lend themselves to a dramatic spoken response almost of a shout. In order not to mix styles too much, the priest will probably find it best to opt for one or the other, sung or dramatically spoken, for the congregational parts of the Thanksgiving, *Sursum Corda*, *Sanctus* and acclamations can all be sung or all said. A mixture, whereby some are sung and some not, is probably not a happy compromise.

The training of the people to speak their part of the liturgy with sensitivity to what the particular words demand is a difficult but important part of the priest's work. Where he has a choir, it should be able to give the lead that is required. If the liturgy of the parish is really to come alive, he must somehow impress upon his choirmaster and choir that the leading of the spoken words of the liturgy is a vital part of their work. Especially in 3, the clear crisp enunciation of such phrases as 'Praise to Christ our Lord' and 'Christ has died' will make all the difference. The congregation will no doubt follow a good choir, but the priest should not hesitate to spend some time in developing this sort of response in the congregation.

18. *Liturgical Colours*

In the Church of England no liturgical colour is ever ordered. The priest is free to use the colour or colours he thinks appropriate to a particular occasion. He should exercise that freedom and not feel bound to follow a convention when a particular mood or occasion seems to demand something else. The ideas here are no more than a general indication of what is appropriate. Every church seems to have a different collection and combination of colours, and so local variety will in any case be necessary.

Liturgical revision envisages a very simple calendar of the year. There are two great festival seasons, each beginning and ending with a great feast. The first begins on Christmas Day and ends on the Feast of the Epiphany. The second begins on Easter Sunday and ends on the Feast of Pentecost. Both festival periods are preceded by solemn periods of preparation, Advent and Lent. *White* is the colour of the festival seasons, *purple* of the periods of preparation, *green* of the rest of the year. There are other occasions on which particular colours are appropriate.

White is used for the great festival periods, on the Conversion of St. Paul, the Presentation of Our Lord in the Temple, Trinity Sunday, the Birth of St John Baptist, the Transfiguration of Our Lord, St Michael and All Angels, All Saints' Day, St John the

Evangelist, feast days of the Blessed Virgin Mary and of those saints not venerated as martyrs, the Feast of Dedication of the Church, at the Eucharist of the Last Supper on Maundy Thursday (and at *Corpus Christi* where this is kept) and at Baptisms, Marriages, Funerals, and Requiems.

Red is used on the Feast of Pentecost,* during Holy Week (except at the Eucharist of the Last Supper on Maundy Thursday), in honour of the Holy Spirit and of martyrs. Red or white is used at Confirmations.

Purple is used during Advent and from Ash Wednesday until the day before Palm Sunday (except where there is Lenten Array). It may be used for Funerals and Requiems, as may *Black*, but white is to be preferred.

Green is used on all days outside the two great festival periods and periods of preparation before them, except where other provision is made.

The principal changes from the traditional usage are that purple is not used on the three Sundays before Lent, on the Rogation Days, Ember Days, vigils, or (usually) at Funerals and Requiems. On Ember Days, Rogation Days and at Eucharists for special intentions such as unity, peace, etc., the colour of the Sunday is used.

The colour for a particular service should reflect the theme. If, on a saint's day, the collect, readings, etc., are of the saint, then red or white is used. If the saint is merely commemorated with an additional collect and the theme is that of the Sunday (but against this practice see page 6), the colour of the Sunday is retained.

19. *The Use of Incense*

There are no rules in the Church of England governing the use of incense, and so, in the parish where its use is appropriate,

* The new calendar does not envisage the observance of *octaves*. These are superseded by the festival periods culminating in a feast. But one week of the year proves a problem. At present, though Eastertide reaches its climax and ends on the Feast of Pentecost, a further week of celebration is ordered. While this is so, red must be the colour for the whole of Whitweek, even though it would be logical to go into green as soon as the Great Fifty Days were over.

there is freedom to use it as the parish priest thinks best. No reference is made to the use of incense in the Detailed Instructions on pages 35ff, but only small modifications need be made to include an extra server to carry the censer or thurible.

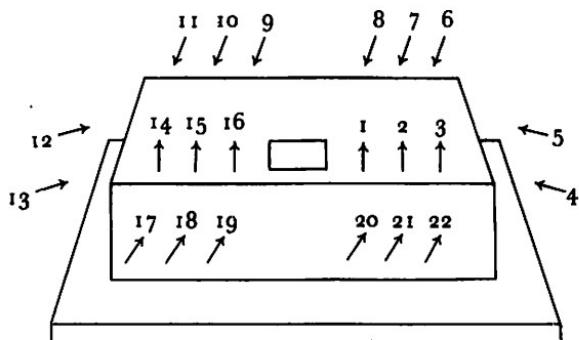
If incense is to be used, it may either burn throughout the service or else be used at certain points to highlight their importance. It may simply be allowed to burn or it may be used to indicate the holiness or purifying of particular objects. If it is simply to be left to burn in the sanctuary throughout the service, then it is brought in already alight as part of the procession at the beginning and hung in the sanctuary. It will no doubt need attention at points in the service and at the end it is either carried out or may be left until after the service if the exit of the clergy is a short abrupt unceremonial one.

Even when it is not simply being left to burn, but is being used at particular points in the service, it is undesirable that there should be unnecessary processions in and out of the vestry. Such processions detract from the central action of the liturgy.

It is appropriate to cense the altar, but once in the service is quite sufficient. The time to do this is at the Offertory when the elements have already been placed upon it and may be censed at the same time.

The diagram below indicates how the priest may cense a free-standing altar. He first censes the elements, then the cross if there is one, then as indicated.

The reader of the gospel may cense the book after announcing the gospel and before reading it, but the symbolism here is not so appropriate. Nor is it particularly appropriate to cense people. But if the priest and people are to be censed, they should all be, without distinction. Censing separately a variety of



clergymen present in order of rank and seniority is totally inappropriate. All belong equally together in the celebration of the Eucharist.

When the President (or Assistant) places incense on the charcoal, the President may make the sign of the cross in blessing over it. At a concelebration the Concelebrant who places the incense on the charcoal blesses it himself.

20. *The Ministers*

The President, or chief Celebrant, is the only minister necessary to every Eucharist. At a said Eucharist, or 'plain celebration', he may be assisted by one other priest or deacon called the Assistant who may also act as a server, or else by a server (who is not a clergyman) who does not therefore perform the functions of the Assistant, but may read lessons or lead intercessions. Or the President may have no other person with him in the sanctuary, but a member of the congregation may come up to the altar to assist him at the Offertory and Ablutions, and may read lessons or lead intercessions from his or her place in the congregation.

The Assistant, whether priest or deacon, stands on the President's right at the Eucharist and may perform certain functions which, if there is no Assistant, the President himself performs.

At a sung Eucharist, or 'solemn celebration', there may also be two servers or acolytes. If there are only two servers available, it is preferable to have them as acolytes, carrying lighted candles, than to employ them as a crucifer, 'master of ceremonies', etc. Indeed, if there is an Assistant, there is no need at all for a 'master of ceremonies'. Only one function is not easily performed by the Assistant or the acolytes. This is the carrying and holding of the gospel book. Two solutions present themselves. The first is that the crucifer, if there is one and if he is no longer holding the cross, can do this. Or, if there is no crucifer or he is still occupied, the gospel can perhaps be read from the pulpit or lectern, in which case the Assistant himself carries the gospel book there, and it is not necessary for anyone to hold it during the reading.

If the whole service is conducted from the altar, then the crucifer, if there is one, carries the cross in procession at the beginning and end of the service, but at no other time. If the first part of the service is taken from the chancel step, he may stand with the cross, facing the people, behind the President for the first part of the service. In very few churches (except where incense is used or very elaborate ceremony employed) will it be necessary to have more than three servers—two acolytes and a crucifer. In a church where lighted candles are not carried, two servers nevertheless accompany the President and do all that the following order suggests that the acolytes do, except carry the candles.

Where the word ‘assistants’ is used in the plural in this booklet, it refers to all who are in the sanctuary with the President; this has sometimes been called ‘the altar party’.

When in the sanctuary the President and his assistants will normally be standing in these positions:

Diagram i

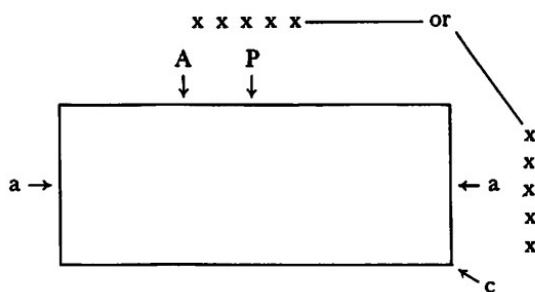
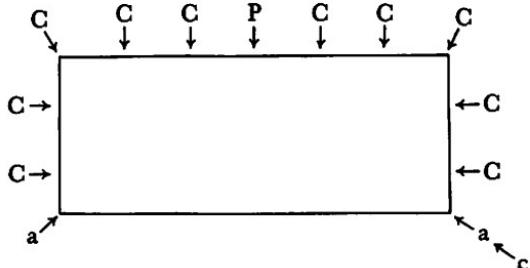


Diagram ii
At a concelebration

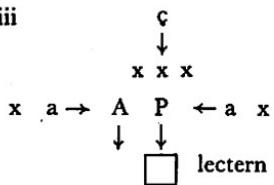


Abbreviations:

- P President
- A Assistant
- C Concelebrants
- a acolytes
- c crucifer
- x chairs for President and assistants

If the first part of the Eucharist is at the chancel step, the arrangement would be as close as possible to this:

Diagram iii



Appendix 1—Detailed Instructions

Every church will need to work out for itself the detail of its ceremonial, depending very much both on space available in the church and also on personnel. The suggestions set out below assume a sung Eucharist at a free-standing altar, with the whole service taking place at it (but with some indication of variations if there is an altar at the east end and the first part of the service is at the altar step), a celebration facing the people, with two clergymen (one the President, the other the Assistant, whether priest or deacon) and three servers, two being acolytes, the third performing several functions including that of crucifer. These suggestions should not be followed slavishly but adapted to local needs. Where in the earlier pages of the booklet alternative ways of doing things have been indicated, only one is selected here, often the least traditional way, but there is nothing to prevent the reintroduction of some gestures and ritual acts that are not indicated, provided that they are consonant with the theology of the rite. The suggested order is set out in four columns. In the first is given the partial text of Series 3 (nearly all the rubrics and some of the actual words of the liturgy). The second column gives notes on the functions of the President and the Assistant, the third the functions of the servers, at each point in the service. The fourth column includes various notes, a good many of which relate to the adaptation that is needed if 2 or 1&2R is used.

The Word and The Prayers

President and Assistant

The Preparation

- 2 At the entry of the ministers a sentence may be used; and a hymn, a canticle, or a psalm may be sung.

The Assistant may read notices and banns before the service and he may announce the hymn, returning to the Vestry to join in the procession.

- 3 The minister may say
The Lord be with you.
All **And also with you.**

After bowing to the altar (and kissing it, if they so wish), the President and the Assistant take up their positions behind the altar facing the people, the Assistant on the President's right. But the procession need not approach the altar until 5 (see p. 5).

- 4 The following prayer may be said.
All **Almighty God,**
to whom all hearts . . .

The President says this, with hands extended.

- 5 The *Kyries* may be said
Or the canticle *Gloria in Excelsis* may be said.

The President may continue to stand with hands extended.

- 6 The collect of the day

The President need not sing the opening words of the *Gloria* alone.

The President reads this with hands extended.

The Ministry of the Word

- 7 Sit

The President and the Assistant sit.

Servers

After bowing to the altar, the acolytes take up the position indicated in diagram i (p. 33). The candles are placed on or near the altar. The crucifer puts the cross wherever it is to remain during the service and takes up the position indicated in the diagram.

The crucifer brings the book in which the collect is written and stands with it before the President only if there is no altar (or lectern) on which the book can have been placed.

The servers sit.

Notes

The choir may enter before these notices if it is not to form part of the procession. It is unnecessary to use a sentence if there is a hymn. The hymn should set the theme of the Eucharist.

Order of procession: (1) Crucifer and Acolytes; ((2) Choir;) (3) Assistant (4) President.

For notes on psalmody, see page 21. But if the first part of the service is at the chancel step, the President and his assistants take up the positions indicated in diagram iii (p. 34) and the crucifer continues to hold the cross and the acolytes their candles.

In 2 this comes after the *Kyries* or *Gloria*.

Note 2 in 3 reads: Where the rubric indicates that a section is to be 'said', this must be taken to include 'or sung' and *vice versa*.

The Kyries and *Gloria* are alternatives, possibly the *Kyries* in Advent and Lent, the *Gloria* at other times.

In the Roman rite, the sign of the cross is no longer made at the end of the *Gloria*.

But if at the chancel step (as in diagram iii) the crucifer continues to stand until after the gospel.

The Word and The Prayers

President and Assistant

The Old Testament lesson. At the end there may be said

Reader This is the word of the Lord

All **Thanks be to God.**

Silence may be kept.

8 A psalm may be said

The President and the Assistant stand, unless the choir alone sings, in which case they may remain seated. The psalm may be announced by the Assistant.

9 The Epistle. At the end there may be said

The President and the Assistant sit.

Reader This is the word of the Lord

All **Thanks be to God.**

Silence may be kept.

10 A canticle, a hymn, or a psalm may be sung.

The President and the Assistant stand, unless the choir alone sings, in which case they remain seated. The 'gradual' may be announced by the Assistant.

During the gradual, the Assistant (unless he is a concelebrant) may bow before the President who says: 'The Lord be in your heart and on your lips: that you may worthily and joyfully proclaim his holy gospel: In the Name of the Father, and of the Son ☧ and of the Holy Spirit. Amen.'

If the Gospel is to be read from the nave, the Assistant takes the Gospel book from the Altar (before being blessed by the President). He carries it to the place where the Gospel is to be read. (But see page 6.) If the President is to preach the Sermon, he may follow the Gospel procession and go to the pulpit now.

11 Stand.

The Gospel. When it is announced

All **Glory to Christ our Saviour.**

At the end the reader says

This is the Gospel of Christ.

All **Praise to Christ our Lord.**

The Assistant reads the Gospel. The President stands and faces the Gospel procession.

Servers

Notes

This may be omitted. If it is read, a member of the congregation reads it.

The servers stand if the President does so.

This may be omitted. For notes on psalmody see page 21. The people stand if the President does so.

The servers sit.

A member of the congregation reads the Epistle.

The servers stand if the President does so.

The people stand if the President does so. This may be the best point for the choir to sing an anthem.

The acolytes with candles precede the Assistant. The crucifer (without cross) follows them if he is to hold the Gospel book during the Gospel.

A Gospel procession would seem unnecessary if the Ministry of the Word is at the chancel step.

For further notes on the Gospel procession and Reading, see page 6.

The people stand if they are not already doing so.

In the Roman rite the Gospel reader makes the sign of the cross on the book, on his forehead, mouth and breast.

The Word and The Prayers

President and Assistant

Silence may be kept.

At the end of the Gospel, the Assistant may kiss the book.

The Assistant returns to his seat (unless he is to preach, in which case he goes to the pulpit).

12 Sit

The sermon

At the end silence may be kept.

The preacher returns to his seat. If there is a silence he sits.

13 Stand

The Nicene Creed is said, at least on Sunday and greater Holy Days.

The President and the Assistant stand. If the Creed is sung, the President need not sing the opening words alone.

The Prayers

14 Bans of marriage and other notices may be published; the offerings of the people may be collected; and a hymn may be sung.

15 Intercessions and thanksgivings are offered by the President or some other person.

Before the Intercession the President says 'Let us kneel to pray', unless the people are to remain standing for the Intercession.

16 The minister may say the Commandments and silence may be kept after the responses; or the Summary of the Law may be said.

If this section is used, Advent Sunday, Ash Wednesday and Lent are suitable days. The Assistant may read this section.

17 Minister

God so loved the world ...

Or he says one or more of these sentences:

Hear the words of comfort ...

The Assistant says this.

18 Kneel

Silence may be kept.

All Almighty God, our heavenly...

The Assistant may begin the Confession. The President and Assistant say the Confession standing, but with heads bowed.

Servers

The servers precede the Assistant and return to their seats.

Notes

If the Ministry of the Word has been at the chancel step, at this point the crucifer who has been holding the cross throughout, puts it aside and sits.

All sit.

The servers stand when the President does so. They return to their positions and face the altar rather than the east.

The people stand when the President does so. All may bow at the name of Jesus and at 'By the power of the Holy Spirit he was born of the Virgin Mary, and became man'.

In the Roman rite the sign of the cross is no longer made at the end of the Creed.

This rubric is best ignored. All these activities are better done at another point in the service.

The servers do not kneel.

See page 7 for detailed discussion of the Intercession.

In 2 and 1&2R these are alternatives to the *Kyries*.

In 2 (but not 1&2R) the rubrics imply that the President must say this.

In 2 and 1&2R the 'Comfortable Words' may follow the Absolution. If they are said, the Assistant says them.

The servers say the Confession standing but with heads bowed.

The people kneel if they have not already done so for the Intercession.

The Word and The Prayers

President and Assistant

- 19 President Almighty God, who
forgives all . . .
- 20 All may say: **We do not presume...**

The President makes the sign of the cross at 'pardon and deliver you' when saying the Absolution.

The Communion

The Peace

- 21 Stand
President We are the Body . . .

The President may need to invite the people to stand at the beginning of this section.

- 22 The President gives the Peace to the congregation, saying:
The peace of the Lord be always with you.
All **And also with you.**

The President should say this with hands extended. If the Peace is to be exchanged, he may greet all the assistants. Even if there is no general exchange of the Peace he may give it to the Assistant.

The Taking of the Bread and Wine

- 23 A hymn may be sung and the offerings of the people may be collected and presented.

The Assistant may announce the hymn.

- 24 The Bread and Wine are brought to the holy table, and this sentence may be used:

Yours, Lord, is the greatness . . .

The Assistant receives the gifts. The Offertory procession comes to the altar.

The Assistant lays the collection on the altar, without blessing it or raising it.

The Assistant lays the ciborium on the corporal, without blessing it or raising it.

This may be omitted.

Note the difference between 2 'whose nature *it* is' and 3 and 1&2R 'whose nature is'.

In 2 there is no instruction to stand. Nevertheless all should do so at this point.

If the Peace is to be exchanged, the servers receive it from the President.

The acolytes may then take it to members of the congregation, perhaps the person on the end of each row. They then return to the sanctuary.

See page 10 for detailed discussion of the Peace.

If the first part of the service has been at the chancel step, the President and his assistants now go to the sanctuary and take up the positions in diagram i.

The acolytes bring from the credence table to the altar the chalices, each with a pall and one with purificator and corporal.

One acolyte receives the collection and hands it to the Assistant.

See page 11 for detailed discussion of the Offertory.

The other acolyte receives the bread (in a ciborium or ciboria) and hands it to the Assistant.

If the ciborium contains small wafers, there should nevertheless be one priest's wafer added, or else this may be brought to the altar from the credence table on a paten.

The first acolyte receives the wine and water (the stoppers having been removed before the procession) and stands before the altar with them.

The Communion

President and Assistant

The Assistant takes the wine and water to fill the chalices. He returns them to the acolyte. The Assistant does not bless or raise the chalices.

The Assistant steps to the right and the President resumes his place at the centre. He may then say immediately (and quietly if the hymn is still being sung) the Offertory sentence (24). Or else he may wait until the hymn has ended and then say the sentence aloud. Or the sentence may be omitted altogether.

After the sentence (or, if it is omitted, as soon as the President returns to the centre) he bows to those who have formed the Offertory procession. They bow to him and return to their places.

The President may then wash his hands.

25 The President takes the bread and wine.

When the hymn has ended, the President silently lifts the elements a few inches above the altar and replaces them. If there are several ciboria and chalices the Assistant may share this with him.

26 The President says

The Lord is here . . .

The President stands with hands extended throughout.

... and unite us in the body of your Son, Jesus Christ our Lord. **X**With him, and **X**in him, and **X**through him, by the power of the Holy Spirit, with all who stand before you in earth and heaven, we worship you, Father Almighty, in songs of everlasting praise:

All Blessing and honour and glory and power be yours for ever and ever.
Amen.

At the name of Jesus, the President joins his hands and bows.

He makes the sign of the cross once or three times over the elements.

He elevates the ciborium and chalice; or he elevates the ciborium only and the Assistant elevates the chalice.

The acolyte places the remaining wine and water on the credence table.
The acolytes go to their positions at either end of the altar.

The ciborium and chalices remain uncovered until after the Communion of the people, except that if a second chalice is to remain on the altar unused for part of the administration, it may be covered before the administration begins.

See page 12 for alternative Offertory sentences.

The crucifer comes forward with the lavabo, for the washing of the President's hands. He then goes to his position (see diagram i).

Throughout the Thanksgiving the acolytes hold high their candles.

See page 13 for detailed discussion of the Thanksgiving. Even if the people kneel for the Thanksgiving, those in the sanctuary stand throughout.

All may bow at 'Holy, holy, holy Lord, God of power and might'.

In 2 and 1&2R other manual actions at the words of Institution may be followed.

In 2 at the end of the Thanksgiving: 'through the same Christ our Lord, ~~X~~by whom, and ~~X~~with whom, and ~~X~~in whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, from the whole company of earth and heaven, throughout all ages, world without end. Amen.

All. Blessed is he that cometh in the Name of the Lord. Hosanna in the highest'.

The Communion

President and Assistant

Silence may be kept.

The elements are placed again on the altar.

The President and Assistant reverence the elements.

If the people have been standing for the Thanksgiving, the President may now invite them to kneel.

The Breaking of the Bread

- 30 The President breaks the consecrated bread, saying

We break this bread . . .

The Assistant may help with the Fraction if there are many wafers to be broken.

The Giving of the Bread and Cup

- 31 President As our Saviour has taught us, so we pray:
All **Our Father in heaven . . .**

- 32 President Draw near with faith . . .

The President says this *before* he receives Communion.

- 33 The President and the other communicants receive the holy communion.

Those who are to administer the chalice take it from the altar without any special ceremony.

At the administration the ministers say to each communicant

The Body of Christ keep you . . .

- 34 During THE COMMUNION these and other hymns and anthems may be sung:

Blessed is he . . .

Jesus, Lamb of God . . .

Servers

Notes

The servers replace their candles on or near the altar.

The servers remain standing.

If the Fraction will take much time, the *Agnus Dei* (34) may be said or sung now. 2 and 1&2R print the text of it here.

See page 15 for detailed discussion of the Fraction.

The first of the people (probably the choir, where there is one) approach the altar now.

The servers receive Communion standing with the President and Assistant around the altar. See page 17.

See page 16 for detailed discussion of the Giving of the Bread and Cup.

If laymen are to assist with the administration, they come to the altar during the words 'Draw near with faith' and receive Communion with the President and assistants around the altar.

After receiving Communion the servers reverence the elements. They then sit in their seats or stand in front of them.

But the notes allow the use of the briefer 2 words: 'The Body of Christ', 'The Blood of Christ'.

The Communion

President and Assistant

- 35 If either or both of the consecrated elements are likely to prove insufficient, the President returns to the holy table and adds more, with these words:

Having given thanks ...

- 36 Any consecrated bread and wine which is not required for purposes of communion is consumed at the end of the administration, or after the service.

When all have communicated, the ciboria and chalices are returned to the altar or to the credence table and reverenced. The President and Assistant immediately consume what remains. This is best done at the credence table but, if at the altar, in front of it with their backs to the people. They then cover the ciboria and chalices and return to their positions behind the altar. They do not yet cleanse the vessels.

After Communion

- 37 A seasonal sentence may be said.

Silence may be kept.

It is said by the President or it could be sung by the choir.

If this is to be a long silence, the President and Assistant sit.

- 38 Either or both of the following prayers are said.

The President says these with hands extended.

- 39 President Father of all, ...

- 40 All Almighty God, ...

- 41 A hymn or canticle may be sung.

The Assistant may announce the hymn. If it has not been done already, the Assistant takes the ciboria and chalices to the credence table and cleanses them with water. He leaves them on the credence table and returns to his place.

When the crucifer and acolytes are in position, the President and Assistant, still behind the altar, bow to it, and the President may kiss it.

Servers

Notes

One of the servers should be alert to the need to bring more bread or wine to the altar.

2 makes no such provision

The servers return to stand in their positions in diagram i and reverence the elements when the President does so.

The people, who will have been kneeling, continue to do so until the hymn.

If this is to be a long silence, the servers should remain in their seats after the Communion and not return to their usual places until the President stands at the end of the silence.

See page 20 for details of the seasonal material.

Perhaps the best of the periods for silence. See page 22.

The crucifer assists with the cleansing of the vessels.

There is no such rubric in 2, but since the *Gloria* is permitted here there can be no objection to a hymn of praise.

Towards the end of the hymn the crucifer with the cross and the acolytes with the candles assemble before the altar facing east.

After Communion

President and Assistant

They then leave the sanctuary and follow the crucifer and acolytes in the procession.

- 42 The President may say this or the appropriate seasonal blessing.
- 43 President Go in peace and serve the Lord.
All **In the Name of Christ.**
 Amen.
- 44 The ministers and people depart.

He should memorise the blessing. He makes the sign of the cross at the Trinitarian name. But the blessing may be omitted altogether.

The President says this with hands extended.

*Servers**Notes*

When the President has bowed to the altar, the crucifer and acolytes turn and move forward, stopping at a point near the people, facing the west, where the President may say the Dismissal. They must so stand that the President can be clearly seen. Every church design will require something slightly different.

The people remain standing for the Blessing and Dismissal.

In 2 the President says 'The Lord be with you'. But the Assistant (with hands extended) may say 'Go forth in peace'.

Without further reverence to the altar, the procession leaves either in this order (1) Crucifer and Acolytes; ((2) Choir;) (3) Assistant; (4) President, or, if there is a choir, it may follow the President if that is more convenient.

Appendix 2—Leading the Intercessions in the Eucharist: A Guide for the Laity

What Sort of Material Should You Include?

The set parts of the Intercessions printed in the text are *general* intercessions, praying rather vaguely for unity in the church, justice in the world, etc. Your task is to give these some ‘meat’ by introducing specific intercessions, normally short sharp petitions which can be summed up in the set passages. It is better to avoid general inexact petitions that simply duplicate what the set text already says.

What Sources Should You Draw on for Subjects for Intercession?

Five obvious sources present themselves:

1. Your parish priest will very probably give you some sort of list, perhaps including a particular area of the world-wide church to pray for, perhaps the name of the newly baptised or married, the sick, and the departed.
2. Look at your Parish Magazine or newsletter. See whether there is any event in the life of the parish in the coming week for which you should pray—a meeting of the Parochial Church Council for instance. Or, if there has been some major parish event, you may want to include a thanksgiving for that.
3. Consult your newspaper and watch the news on the television. National papers and television always provide material—events or situations which people will know about and want to pray about. Where you fear you may be accused of unwarranted political bias, don’t just avoid the controversial subject, because the more fearful you are of being misunderstood, the more likely it is a subject uppermost in people’s minds—a crippling national strike or something similar. But certainly you do have to avoid suggesting political solutions. Best simply to pray for all those caught up in the situation asking that they may be given wisdom to discern the right solution. The *local* newspaper should also be

- consulted. Local issues need praying for as much as national ones.
4. Find out from your priest the theme of the Sunday. The readings and the sermon probably have a common idea running through them which can also find a place in the Intercessions or even form the basis of them.
 5. Include your own special interests. Everyone asked to lead the Intercessions has his or her own special interests or expertise: Don't hesitate to bring these into the Intercessions. Without such variety they can become stereotyped. But there is one danger to avoid: because it is a subject you know a great deal about, it may be tempting to turn the Intercessions into a lecture or sermon to put people in the picture. Keep it brief!

How Should You Set About Presenting the Material?

The Different Sections

Series 3 and 1&2R : The prayer divides into five sections—1 The Church; 2 The World; 3 The Local Community; 4 The Suffering; 5 the Departed. It is relatively obvious into which section most things go. The saints, if any are to be named, belong in 5, not in 1. If we pray for ourselves, this normally goes in 1, because we are the church or in 3, if it is a very local concern.

Series 2: The prayer divides into four sections—1 The Church; 2 The World; 3 The Suffering; 4 The Departed. It is relatively obvious into which section most things go. Material concerning the Local Community sometimes provides a problem. Where it has any church connection it goes in 1; where there is no such connection in 2. The newly-married belong in 1 (never in 3!), so do any individuals who are named for any reason other than illness, trouble or death. The saints, if any are to be named, belong in 4, not in 1. If we pray for ourselves, this normally goes in 1 because we are the church. But very occasionally it is reasonable to add material which doesn't seem to fit anywhere else at all in a fifth section, after the departed, closing that extra section with 'Lord, in thy mercy, Hear our prayer' and then the concluding 'Grant these our prayers . . . '.

Talking to God

Remember that the prayer is addressed to God, not to the people. The form 'Let us pray for . . .' is therefore quite wrong because

that is addressing the people. There are really two possible ways of writing the Intercession (and it is as well not to mix the two). The first is to begin each clause with the word 'we', so that each petition begins something like 'We pray to you for . . .', 'We remember before you . . .', 'We bring to you . . .' or 'We ask you . . .'. Alternatively each clause can begin with an *imperative* (just as the set parts do: Strengthen, Give, Comfort, and Heal). This is more difficult because you have to look for a variety of imperatives, else you will be constantly overusing the same few. But, if well done, this is a very effective style. It is brief and crisp. 'Uphold those who resist injustice' is more effective than 'We pray to you for those who resist injustice' and briefer too. If this form is used, there are many more suitable imperatives than you might at first think. 'Bless' is the most obvious one, but also 'Send your Holy Spirit to', 'Enlighten', 'Give Grace to', 'Help us to', 'Hear our prayer for', 'Have mercy on', 'Receive our thanks for' and many more.

You and Thou

Note that in Series 2 God is addressed as 'Thou'. You should try to avoid mixing 'you' and 'thou' and 'your' and 'thy'. If you feel it difficult to write in a slightly archaic form, and you feel you must use 'you' and 'your', rather than 'thou', 'thee' and 'thy', then you should carry that to its logical conclusion and change every 'thy' in the set text of the Intercession to 'your'. One form or other throughout should be the aim. In Series 3 there is no problem. God is addressed as 'you' throughout.

Starting Each Section

The first section, that for the Church, has already begun 'Almighty God . . .', so you come in half way through the sentence with 'we pray for' or 'bless' or something similar. In the other sections you are starting a sentence and therefore it is quite a good idea to begin all of these sections with the word 'Father' or 'Lord'. The first sentence of each section should be *general* because it is telling people what they are about to pray for. So something general like 'Send your Holy Spirit upon your Church' will be followed immediately by more specific petitions.

Including other prayers

It is hardly ever a good thing to introduce chunks of prayers you have found somewhere else, partly because they tend to be general and simply duplicate what the set part of the Intercessions says, but also because they tend to be written in a slightly different style and therefore don't quite fit. Of course there will be occasional phrases you know from elsewhere that you will want to use, but larger chunks, whole clauses and sentences or even complete collects really don't fit. It's *your* words that are most likely to convey the meaning you want to get across.

Thanksgivings

The prayer is chiefly one of Intercession, asking for things. But, on occasions, it will be sensible to put in thanksgivings, 'We thank you for . . .' or 'Receive our thanks for . . .'. Use this only sparingly because the great 'Thanksgiving' comes later in the service.

Silence

Don't forget that the rubrics allow for silence in each section. Don't prepare so much material that you feel obliged to omit the periods of silence. People appreciate a few seconds to add silently their own petitions.

Using a Theme

Certain days in the year call out for rather special treatment. On the great festivals you will want the Intercessions to reflect the matter being celebrated. Possibly each section can be linked with the theme. For instance, at Ascensiontide the five sections in Series 3 might begin thus:

1. Jesus your Son is king. We your people pledge ourselves to work for the fullness of his kingdom on earth. May your church wait patiently and expectantly for every fresh manifestation of your Holy Spirit to give it new life and vision . . .
2. Father, Jesus your Son is king and it is your will to restore all things in him. Make all the nations subject to his just and gentle rule . . .
3. Father, may Jesus your Son reign in the heart of each one of us . . .

4. Father, Jesus your Son returned to you bearing all the weight of the world. So, with him, we bring to you all those in special need . . .
5. Father, Jesus your Son has gone before us to prepare a place for us. For where he is we are to be also. Welcome into your kingdom all who have left this world in your friendship . . .

A Specimen Form of Intercession

Series 3

Almighty God, our heavenly Father, who promised through your Son Jesus Christ to hear us when we pray in faith:

We pray for your church throughout the world. Heal its divisions. Restore its unity. Empower its witness. Inspire its leaders, especially our archbishop *A* and our bishop *B*. Strengthen your church in every land and particularly today hear our prayer for the church in *Z* and for its witness among all the political uncertainties of that area. And strengthen too the resolve of Christians caught up in the violence and tension of *T*.

Strengthen your church to carry forward the work of Christ: that we and all who confess your Name may unite in your truth, live together in your love, and reveal your glory in the world.

Lord, in your mercy

Hear our prayer.

Father: we pray for the world which your church is called to serve. Bring your peace and justice where now there is war or tension or inequality. Have mercy upon the divided peoples of *V* and *U*. Inspire the leaders of our own nation, particularly those who influence our economic and industrial life. Strengthen the resolve of those who deal with increasing racial tension in our cities and restrain the forces of evil and prejudice.

Give wisdom to all in authority, especially Elizabeth our Queen; direct this nation and all the nations in the ways of justice and of peace; that men may

Series 2

Almighty God, who hast promised to hear the prayers of those who ask in faith:

We pray for thy church throughout the world. Heal its divisions. Restore its unity. Empower its witness. Inspire its leaders, especially our archbishop *A* and our bishop *B*. Strengthen thy church in every land and particularly today hear our prayer for the church in *Z* and for its witness among all the political uncertainties of that area. And strengthen too the resolve of Christians caught up in the violence and tension of *T*. Be with the church in this parish and guide us in all that we do in thy Name. Bless today all the people who live in *X* Road and all those associated with the *W* School, whether as teachers, pupils, managers or parents. Bless the three babies baptised here last Sunday—*C*, *D*, and *E*—and make their homes Christian and loving. Bless *F* and *G*, married here yesterday, and strengthen them in their lives together.

Lord, in thy mercy

Hear our prayer

Grant that we who confess thy Name may be united in thy truth, live together in thy love, and show forth thy glory in the world.

Father: we pray for the world which thy church is called to serve. Bring thy peace and justice where now there is war or tension or inequality. Have mercy upon the divided peoples of *V* and *U*. Inspire Elizabeth our queen and the leaders of our nation, particularly those who influence our economic and industrial life. Strengthen the resolve of those who deal with increasing racial tension in our cities and restrain the forces of evil and prejudice. Bless this local community and those who bear office within it. Give refreshment to all those now on holiday and keep them safe.

honour one another, and seek the common good.

Lord, in your mercy
Hear our prayer.

Father: we pray for this local community and those who bear office within it. Give refreshment to all those now on holiday and keep them safe. Be with the church in this parish and guide us in all that we do in your Name. Bless today all the people who live in *X* Road and all those associated with the *W* School, whether as teachers, pupils, managers or parents. Bless the three babies baptised here last Sunday—*C*, *D*, and *E*—and make their homes Christian and loving. Bless *F* and *G*, married here yesterday and strengthen them in their lives together.

Give grace to us, our families and friends, and all our neighbours in Christ; that we may serve him in one another, and love as he loves us.

Lord, in your mercy
Hear our prayer.

Father: we pray for those in any sort of need. Give our strength to all families now coping with unemployment and to all school leavers without work. Be with all who suffer, especially within our parish *HI*, *JK*, and *LM*.

Comfort and heal all those who suffer in body, mind or spirit; give them courage and hope in their troubles; and bring them the joy of your salvation.

Lord, in your mercy
Hear our prayer.

Father: receive our thanks for the example of Saint *N* whose festival we have kept this week. Give light and joy and fulfilment to all who have died, especially *OP* and *QR*.

We commend all men to your unfailing love, that in them your will may be fulfilled; and we rejoice at the faithful

Lord, in thy mercy
Hear our prayer.

Direct this nation and all the nations in the ways of justice and of peace, that we may honour all men, and seek the common good.

Father: we pray for those in any sort of need of body, mind or spirit. Give thy strength to all families now coping with unemployment and to all school leavers without work. Give courage and hope to all who suffer, especially within our parish to *HI*, *JK*, and *LM*.

Lord, in thy mercy
Hear our prayer.

Save and comfort those who suffer, that they may hold to thee through good and ill, and trust in thy unfailing love.

Father: receive our thanks for the example of *N*, whose festival we have kept this week, and for all thy saints and martyrs. Give light and joy and fulfilment to all who have died, especially *OP* and *QR*.

Lord, in thy mercy
Hear our prayer.

witness of your saints in every age, praying
that we may share with them in your
eternal kingdom.

Lord, in your mercy
Accept these prayers
for the sake of your Son,
our Saviour Jesus Christ. Amen.

Hear us as we remember those who have
died in faith, and grant us with them a
share in thy eternal kingdom.

Grant these our prayers, O merciful
Father, for the sake of thy Son, our
Saviour Jesus Christ. Amen.

THEOLOGY LIBRARY 550710
CLAREMONT, CALIF.